A

SERMON

Preach'd before the

King and Queen,

IN

Their MAJESTIES Chappel at *Windſor*, on *Trinity-Sunday*, *May* 30. 1686.

By the Reverend Father

JOHN PERSALL,

Of the Society of Jesus, Profeſſor of Divinity.

Publiſhed by His Majeſties Command.

LONDON,

Printed by *Henry Hills*, Printer to the King's moſt Excellent Majeſty, for his Houſhold and Chappel. 1686.

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Preach'd before the

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IN

Their MAJESTIES Chappel at

Whitehall, On Thirty-Sunday,

May 30. 1686.

By the Reverend Father

JOHN PERSALL,

Of the Society of Jesus, Preacher at the Savoy.

Published by their Majesties Command.

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Printed by Henry Hills, Printer to the King's most Excellent Majesty: for Benj. Tooke, and Ch. Brome. 1686.

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THEIR MAJESTIES,

On *Trinity-Sunday, May* 30. 1686.

In Nomine Patris, & Filii, & Spiritûs Sancti. *Matth. c.* 28. *v.* 19.

In the Name of the Father, and of the Son, and of the Holy Ghost. Matth. c. 28. v. 19.

THE Inscrutable Mystery of the most Blessed Trinity propos'd to our Veneration in this Days Solemnity, is so sublime, that no Created Intellect can reach it,

the moſt high-flying Wits fall infinitely ſhort of it; ſo profound and deep, that the moſt penetrating Judgments cannot fathom it; ſo infinite in all its Excellencies and Perfections, that neither Humane nor Angelical Capacity can comprehend it. The great St. *Auguſtin* thought it once worth his labour to employ his noble Thoughts in diſcovery of theſe admirable Secrets, that are couch'd in this Sacred Myſtery; he walks by the Sea-ſhore, contemplating the Divine Proceſſions and Relations, a true Trinity of Perſons in a perfect Unity of Subſtance, the Father, Son, and Holy Ghoſt, three really diſtinct Perſons, yet ſo, that the Father is in the Son, the Son is in the Father, the Holy Ghoſt in the Father and the Son, all three in each by a ſtrict Identity of one Subſtance. The Father is not the Son, the Son is not the Holy Ghoſt, the Holy Ghoſt is neither Father nor Son; and yet the Father, Son, and Holy Ghoſt are one and the ſame thing. *Idem omnino.* In

Lat. 4. c. 2.

the

the middle of theſe Thoughts, St. *Auguſtin's* Eyes chanced to glance upon a Child juſt by the Sea-ſide, very buſie in lading out the Sea into a little Pit he had made there; and asking him what he meant to do, the Child anſwer'd, *To empty the Sea into this Pit: But doſt thou not ſee* (ſays the Saint) *that thy Pit is too little to hold all thoſe Waters? I can more eaſily do this* (replies the Child) *than you compaſs what you are about.* Thus Almighty God did teach this great Servant of his, how little proportion all Humane Induſtry has in order to the underſtanding this ineffable and incomprehenſible Myſtery; far leſs than the Child's little Pit, in order to contain an Ocean of Waters: Yet for all this St. *Auguſtin* ceaſed not from contemplating this great Myſtery, of which he wrote Fifteen Learned Books, beſides divers Sermons; but he changed his way of Speculating, he ſtudies no more to underſtand it; and therefore to *How can this be?* he ever anſwers, *Neſcio, I know*

know not; I am a Christian, I believe it, I adore, I reverence, respect, and love it, but to understand it, comprehend it, express it as it is, I am not able. He contemplated it as the prime Object of his Faith, Adoration, and Affection; in like manner we, in imitation of this great Doctor, neither searching too curiously into that which Faith teaches to be inscrutable, nor yet passing over in silence what the Church on this Day proposes to our Thoughts, as a Mystery, which is to be the Subject of our Eternal Happiness, will consider it, First, as the Object of our Faith; Secondly, as the Object of our Love; Thirdly, as the Object of our Imitation. In the First Point we'll see what we are to believe, and from the hardness of it learn a Principle which will ground us in true Faith and Religion. In my Second we'll learn where to settle our Affections: In my Third, how to make our Souls (what they were created) perfect Images of the Trinity, by squaring our Actions

ons according to this Divine Pattern: Three Parts of one and the ſame Diſcourſe; ſo that the Second proceeds from the Firſt, Love from Faith; the Third from the Firſt and Second, Imitation from Faith and Love. Now that all may ſucceed to the greater Glory of this Great Trinity, let us have recourſe to the Interceſſion of the Immaculate Virgin-Mother, Daughter to the Eternal Father, Mother to the Eternal Son, Spouſe to the Holy Spirit, perfect Temple of the whole Trinity, ſaluting her with the Archangel, *Ave Maria.*

I Know not by what better means we may arrive to frame a true, right, and profitable Idea of this Myſtery, than by contemplating its Image, the Soul of Man, where you will find, that as often as any thing excellent and amiable is objected to her, ſhe preſently ſpeaks it, ſaying, This is fine, this is admirable, this deſerves to be belov'd indeed; from whence connaturally proceeds

a certain breathing, an affection, or deſire of enjoying that ſo amiable Object. In like manner, Almighty God with an Infinite Clarity comprehending his own infinitely amiable Eſſence, and in it all created truths that are poſſible, ſpeaks what he knows, expreſſing himſelf as he is, Infinite in all perfections; then he breaths forth a certain Divine Love proceeding from his ſpeaking and the word ſpoken; this ſpeaking or producing the Word, conſtitutes the Firſt Perſon, God the Father; the Word ſpoken is the Second Perſon, God the Son; the Third Perſon is the Love, which both the Firſt and Second jointly breath forth, God the Holy Ghoſt or Spirit. The ſecond is the Son, becauſe as it is the property of a Father to propagate his Nature, and give it a ſecond Being in his Son, ſo the Eternal Father ſpeaking propagates his own Divine Nature, giving it (as it were) a ſecond Being in that Conſubſtantial Image; whereas the Holy-Ghoſt being Love gives not any Being

to

to its Object, but only embraces what it finds. Now becauſe nothing can be in God, or affect God, but what is God, each Perſon muſt needs be God: Again, becauſe the very Notion of God excludes a Multiplicity, as including all perfection imaginable, and conſequently, leaving none to be poſſeſſed by an other, only by participation, the property of a Creature; it follows, that all three Perſons are but one and the ſame God; now how this can be, three Perſons, one only God, is above our reach; here it is we are to obey the Apoſtle, making Reaſon ſtoop to Faith. But what, ſays the Atheiſt or Heathen, muſt I then become Irrational before I can be a Chriſtian? Muſt I renounce that very faculty which diſtinguiſhes me from a Bruit? Muſt I admit things that evidently contradict the firſt Principles of Reaſon, and thwart the very light of Nature? Three Perſons one God, the Father and the Son the ſelf-ſame thing, and yet two Perſons really diſtinct?

Nay then, adieu all Diſcourſe, adieu all Knowledge, if we renounce the very grounds of Knowledge and Diſcourſe. This Objection lies under the very ſame inconveniences it objects againſt the Myſteries of our Faith; 'tis irrational, it contradicts the firſt Principles of Reaſon, and thwarts the very light of Nature; whereas our Faith, tho' ſupernatural, tho' above Reaſon, yet it confirms true Reaſon; for Almighty God only exacts of us to believe when we have reaſon to believe; then we muſt make Reaſon ſtoop to Faith, when we have reaſon ſo to do. We are to underſtand then, that there is in us a twofold Reaſon; one direct, coming from the Objects we diſcourſe on; the other reflex, reflecting upon Reaſon, and conſidering how far it can go; this often forces us to ſubmit our direct Reaſon even to Humane Authority. So an ignorant Peaſant looking upon the Stars in a clear Night, according to direct Reaſon riſing from his Senſes, judges them not an Inch Diameter,

and

and that ten or twenty of them joyn'd together would ſcarce equal a Full-Moon; but he hears all Mathematicians and Learned Men agree, that each Star far exceeds the Moon, nay, and the whole Globe of the Earth; he ſubmits his direct Reaſon to this Authority, and by reflex Reaſon diſcourſes thus: *I, who am an ignorant Man, may well be deceived; therefore theſe learned Men all agreeing, I muſt in prudence yield.* So he ſubmits his direct Reaſon even to Humane Authority, and is taught ſo to do by reflex Reaſon, and the very Light of Nature. This is more evident in the Myſteries of our Faith: Direct Reaſon tells us, a Trinity in a perfect Unity is impoſſible; but reflex Reaſon corrects this Errour, diſcourſing thus: *My Underſtanding is but Finite and Limited; Almighty God is Infinite, and would not be God, if he were not in himſelf, more than my weak and feeble Capacity can conceive: If then I have a moral certainty, that my Great God has reveal'd himſelf to be*

Three

Three and One; if his Holy Church, which put into my Hands the Scripture it ſelf, aſſuring me, that it is the Word of God, interprets theſe Words, Theſe three are one, *St.* John's *firſt Epiſt. c.* 5. *v.* 7. *and theſe other*, I and my Father are one, *St.* John's *Goſpel, c.* 10. *v.* 30. *If, I ſay, this Church interprets theſe Words in a real ſtrict ſenſe, which otherwiſe might bear a more eaſie Interpretation in a metaphorical or figurate ſenſe, I muſt and will believe it, tho' it coſt me the laſt drop of my Blood, what ſeeming Impoſſibilities ſoever Senſe and direct Reaſon objects againſt it; and this I am taught by reflex Reaſon, and the Light of Nature it ſelf; this is a Duty I owe to my Great God, to acknowledge that I ought to believe more than I can underſtand.* From this Diſcourſe I hope it appears clear enough, how rational the Myſteries of our Faith are, and how irrational it is to diſcredit them upon this account, that we cannot underſtand them. This is a Principle which ought to be the Ground of our Belief, *viz.*

That

That God can reveal more than we can underſtand; and that many things to our Weakneſs ſeem impoſſible, which to our Great God are very feaſible, this the Light of Nature teaches us, and it muſt carry us through all the profound, hard Myſteries of our Faith. To deny a thing upon this account, that it contradicts Senſe and direct Reaſon, is irrational, injurious to Almighty God, and deſtructive to Chriſtianity. It is irrational; for Reaſon teaches us, that our Senſes and direct Reaſon are often miſtaken: How often do's the Mathematician and Natural Philoſopher at firſt think that a Demonſtration, which afterwards he finds, either by his own Study, or anothers Diſcovery, to be a Paralogiſm? 'Tis injurious to God, becauſe it limits his Omnipotency to our Weakneſs; 'tis deſtructive to Chriſtianity, becauſe it deſtroys the two chief Myſteries of Chriſtianity, the Trinity and Incarnation, both which ſeemingly contradict direct Reaſon. I do not believe Chriſt to be a Natural

Natural Door, tho' I hear him ſay, *I am a Door*, *John c.* 10. *v.* 9. nor a Natural Vine, tho' I hear him ſay, *I am the True Vine*, *John c.* 15. *v.* 1. but God forbid I ſhould deny either upon this account, that I cannot underſtand how it can poſſibly be done, but I deny it, becauſe the Church teaches me that I muſt underſtand theſe words in a Metaphorical Senſe. There have been Hereſies from the Apoſtles times downwards to to our Age, and many have died obſtinate in their Hereſie; but I verily believe, that both their Hereſie and Obſtinacy proceeded from a want of this Principle, *That God can reveal more than we can underſtand.* Let us then pay this duty to our great God, an humble acknowledgment of our Weakneſs and his Power, that he can reveal more, infinitely more than we are able to conceive. And ſo much for my firſt Part, of the Trinity as it is the Object of our Faith; Let us now lanch forth into a Sea of Love, and conſider this great

great Myſtery as the thrice happy Object of our Affections.

The Almighty Architect created Man according to his perfect Image, with intent to make him happy for an Eternity in the perfect Enjoyment of his God; and therefore has imprinted in his Soul ſo violent an Appetite and Deſire of that bleſſed Fruition, that let a thouſand Worlds joyn their Stocks together, let Men and Angels, and all that is created, conſpire to regale him, his capacious Heart will never be perfectly ſatiated, never at reſt and quiet, but in the Divine Embraces of an Omnipotent, Immenſe, Eternal Trinity, the Fountain of all Beauty and Amability. O you young Gallants of the World, who ſpend your Time, Fortunes, Life and all, in the purſuit of a fading Beauty, a Roſe ſurrounded with ſo many pricking Thorns of Cares and Solicitude, a Flower ſo ſoon withered with Time, ſo often blaſted with Sickneſs, ſo eaſily cropped

ped by Death, ſtop this your unadvis'd Career, and know, that you are far out of your Way, if you pretend to look for Happineſs in the Enjoyment of Mortal Beauty: 'Tis true, your Souls were created to love and enjoy a Beauty, but a True and Infinite one, for an Eternity; not a falſe Repreſentation thereof for a Moment; 'tis the blindneſs of your Underſtandings, and pravity of your Wills, (the ſad Effects of Original Sin) that make you thus miſtake the Object of your Happineſs, and apply your natural or innate Appetite to Creatures, which in reality ſeeks only the Creator, One in Subſtance, and Three in Perſons.

Let us then raiſe our Thoughts as high as Faith can carry them, to the Contemplation of this all-beatifying Object, which will be our eternal Bliſs, if we make not our ſelves ſo miſerable as eternally to periſh. Firſt then, Each Perſon is Omnipotent, Eternal, Immenſe, All-knowing, Infinite in Wiſdom, Goodneſs,

neſs, and all Perfections; from the Complex of which ariſes ſo great an Amability and Beauty, that no Rational Creature can behold it, and not preſently fall in love with it, ſo far, that whilſt the happy Soul enjoys this Viſion, no created Beauty, tho' never ſo exact and charming, can make any Impreſſion in her, but only as ſhe ſees it clearly repreſented in the Divine Idea's, and ſupereminently contain'd in the Object ſhe above all admires and loves: Nay, even in this Night of Mortality, ſome Souls, by the help of Divine Grace and Light of Faith, arrive to ſo high a pitch of Divine Love, that nothing here below, neither Pleaſure nor Torment, can move them. So S. *Vincent* in a Bed of Roſes contemns the Allurements of Pleaſures; and S. *Lawrence* in a Bed of Flames, upon a Gridiron, the Cruelty of Tyranny. How many have fled to the remoteſt Deſarts? How many have ſhut themſelves up in Monaſteries, betwixt four Walls of a little Cell, not to be

diverted from the delicious Contemplation of their Great God? Now all this Amability is common to all Three Perſons, with this difference, that in the Father it is originally as in a Fountain, receiv'd from no other Perſon; in the Son it is receiv'd by communication from the Father; in the Holy Ghoſt, from the Father and the Son. Which very Communication is infinitely amiable, had we Eyes to behold it. The chief Property of the Father is to ſpeak; which he does not to the Ear, but to the Heart and Eye of the Soul, delivering his Great Word with ſo Divine a Grace, that the moſt delicious Voice that ever was heard, the moſt agreeable Garbo that ever a pure Creature ſpoke with, is but a meer Stuttering and Stammering, if compar'd to it. But the chief Perfection of Speaking is taken from the Word ſpoken; if that be clear, expreſſive, ſincere, and eloquent, both it, and he who ſpeaks it, become in a high degree amiable. The Eternal Word

Word repreſents its Object to your view, infinitely clearer than that could repreſent it ſelf tho' never ſo intimately preſent; ſo expreſſive it is, that being but One only Word, it expreſſes all Truths, all Creatures, whether actual, or but barely poſſible. All the delicious Objects of our Senſes, whatever can be ſeen or heard, all the Truths our Underſtanding is able to conceive, all the Delights our Will can deſire; 'tis moſt ſincere and true, expreſſing all juſt as 'tis repreſented in the Divine Knowledge, and as it is in it ſelf; 'tis eloquent above expreſſion, exhibiting to our view all the Tropes and Figures, all the Art and Skill of Speaking that is poſſible.

Now from the Eternal Father thus ſpeaking, and from the Eternal Word thus expreſſing, muſt needs proceed an Infinitely Amiable Love; What can be more amiable than Love it ſelf? Love, I ſay, a Divine, and infinitely perfect Love of an infinitely beautiful God.

Quam

Quam bonus & ſuavis eſt, Domine, Spiritus tuus! How good, how ſweet is thy Divine Spirit! How good, diffuſing it ſelf by Grace and Charity in Pious Souls; How ſweet, giving them even in this life anticipately a taſte of thoſe joys, which will beatifie them for all Eternity in the next. The perfection of Love is taken from the Lover, the Beloved, and the natural intenſeneſs of the Love; the nobler the Lover is, alſo, the more deſerving the Beloved is, the perfecter is the Love. The Lover here are the three Perſons of the Bleſſed Trinity, the Beloved are the ſame three Perſons meeting and embracing each other in the perfect Unity of one God. The Father loves the Son; the Son loves the Father; the Father and the Son love the Holy Ghoſt, the Holy Ghoſt reciprocally loves the Father and the Son, and moreover is the very Love whereby they Love each other, all Infinite in all Perfections. Dearly beloved Chriſtians, no Tongue or Pen can ever expreſs the amability of the

the three Divine Perſons; it may perhaps by a Pious Soul in Prayer be felt, and as it were taſted; expreſſed in words it cannot be. Do you deſire to experience even in this life, a feeling and taſte of it? Remember what the great *Moſes* was bid to do, when he approach'd the burning Buſh, *Gen. c. 3. v. 3. Draw not nigh hither, put off thy Shoes*; we muſt not approach to contemplate this great Myſtery, till we have caſt off all the Dirt and Duſt of terrene deſires, our Converſation muſt be no more on Earth, but in Heaven; Almighty God never regales ſenſual Souls with Spiritual Delights; but ſuch as neither find, nor ſo much as ſeek after the vain Paſtimes of this World. This makes your Great Saints proclaim War againſt Fleſh and Blood, always annoying, vexing, and mortifying their Bodies, becauſe they experience, that the more they withdraw themſelves from Earth, the more Almighty God permits them to taſt of Heaven; 'tis a real truth

(though

(though few will believe it) that none lead a pleaſanter life in this World than thoſe who give themſelves wholly to Almighty God; for his Divine Majeſty will never be overcome in Love. The three Perſons of the Bleſſed Trinity will love ſuch a Soul, come to it, and regale it, according to our Saviours Promiſe, St. *John c.* 14. *v.* 23. *If any Man love me, he will keep my Words, and my Father will love him, and we will come unto him, and make our abode with him:* The Eternal Father will perfect that Image he created to his likeneſs; the Son will illuminate it with the Rays of new Supernatural Lights; the Holy Ghoſt will ſweetly inflame it with Divine Love. But remember the Condition, we muſt keep his Commandments: and in order to this, let us look upon the Sacred Trinity as a Pattern to ſquare our Actions by, which is my third Point.

You will, perhaps, wonder, how ſo profound and incomprehenſible a Myſtery

ſtery can ever ſerve us as a Pattern for our poor and weak Actions. Is it poſſible for a miſerable Creature to imitate theſe ineffable Operations of the Divine Perſons? But remember that our Soul, tho' now by Original Sin plung'd in Fleſh and Blood, is created to the perfect Image of her God. *God made Man to his own Image*, *Gen.* 1. *v.* 27. What wonder then if we endeavour to reform the Picture, by comparing it with the *Prototypon*? Beſides, do's not our Saviour himſelf aſſign the Perfection of his Eternal Father for a Pattern to frame ours by? *Be you perfect* (ſays he) *as your Father which is in Heaven is perfect*, *Matth. c.* 5. *v.* 48. Come then, let us once more caſt an eye towards this great Myſtery, and ſee whether we cannot find ſomething for our Imitation: We learn'd to Believe in the Firſt Part, to Love in the Second; let us learn to rectifie our exteriour Actions in the Third. The firſt thing which occurs for our Imitation, is the Unity of all

Three Perſons in One Subſtance: We cannot Identifie our Natures really diſtinct, but we may unite them by Charity and Love. Hence Chriſt, juſt before his Paſſion, prays to his Eternal Father, in S. *John*, *c.* 17. *v.* 20, & 21. not only for his Apoſtles, but for all that were to believe by their Word, *That they might be One, as His Father in him, and he in his Father are One.* We muſt remember, we are all Members of the ſame Body, under the ſame Head *Chriſt*, and conſequently each one is to be in one another, ſo as to make his Intereſt our own; we ought to condole as much for the Adverſity of another, and rejoyce for his Proſperity, as if it were our own; we muſt redreſs the Neceſſity of another, as much as if it were our own; we muſt as earneſtly concur to one anothers Preferment, as to our own, and rejoyce as much for it: then Almighty God will look upon us as making one with his Servants; and what our tepidity do's not deſerve, he'll bountifully confer

confer upon us, for their ſakes with whom Charity has united us: But tho' you are endow'd with never ſo great Gifts and Vertues, *ſi charitatem non habuero*, if Charity be wanting, if you make not One with all the Faithful Believers, all is nothing. Away then with all Piques, all Miſunderſtandings, all envious Practices; let us all become one Soul by a perfect Love. Our Great God Incarnate has ſo united himſelf to us, that he takes as done to himſelf whatſoever is done to another, and when he comes to judge, will reward charitable Actions done to our Neighbour, as done to himſelf; and revenge all Injuries, as offer'd to himſelf. He will invite the Elect to an eternal Happineſs, not as having done charitable Actions to their Neighbours, but to himſelf; and condemn to eternal Torments the Reprobate, as injurious to himſelf: He will not ſay, Come you Bleſſed, becauſe you gave an Alms to ſuch a poor Man; but, becauſe you gave it to me: nor, Go

you Curſed, becauſe you refus'd to redreſs the Neceſſity of ſuch a poor Body; but, of me. If then Chriſt makes himſelf One with his Servants, he who permits himſelf to be ſeparated by Envy and Malice from his Fellow-ſervants, doth in effect ſeparate himſelf from Chriſt.

In the ſecond place, we muſt imitate each Perſon in their Proprieties: The Father ſpeaketh according to his Knowledge, conforming his Speech to his Thoughts, and expreſſes all in one only Word: This muſt teach us Sincerity, to ſpeak what we think, and no more than we know. The Eternal Father is the Father of Truth; the Devil, his deadly Enemy, the Father of Lies: Chuſe what Pattern you'll follow. Beſides, we muſt learn to avoid multiplicity and idleneſs of Speech: The Eternal Father expreſſes all in one Word, and that neceſſary; let us uſe our ſelves to ſpeak little, for happy is he who exceeds not in Speech, and

and many Words always involve an Offence of God.

From the Son, let us learn to expreſs things as they are in reality, not as our inordinate Paſſions would have them. The Eternal Word proceeds *per Intellectum*, by the Underſtanding; not *per Voluntatem*, by the Will: but our Words often proceed not from our Underſtanding, from a certain knowledge of the thing, but from our Will; ſo if any Abſurdity be done, we preſently lay it at their Doors we have a Pique againſt, (So in the Primitive Church the Heathens aſcrib'd all Miſchiefs and Miſchances to the Chriſtians, as we read in *Tertullian* and others) *Thoſe damn'd, what you pleaſe, did it.* From whence comes this Word? from a knowledge of the Fact? No; but from the malice of our Will. This is prepoſterous; our Words muſt proceed, as the Eternal Word do's, from the Underſtanding, from a perfect Knowledge of what we ſpeak.

From

From the Holy Ghoſt we muſt learn what and how to Love. The prime and final Object of our Love muſt be Almighty God, other things we are to love only in relation to him; he is the fountain of all good, and therefore we muſt remember, when we meet with any thing amiable, that it is but a Rivulet flowing from that great Fountain, and to be found in greater perfection there. The Holy Spirit proceeds from the Father, ſpeaking, and the word expreſſing the Divine *Being* infinitely amiable. Let all our Love proceed ſo, not from a falſe deluſion of our Senſes, making us fix on Creatures tho' very meanly amiable, and that with an amability meerly participated and deriv'd from the Fountain of Amability. As often as we feel our Hearts mov'd to a tenderneſs and kindneſs, let us conſider from what it proceeds, is it from a word ſpeaking the Creature amiable without meutioning the Creator? O then it comes from a falſe,

falſe, from a lying Word; 'tis Illegitimate, it muſt not inherit your Heart, you muſt caſt it out, 'tis a baſe ſervile affection *ejice ancilam*, but the true Legitimate Poſſeſſor of your Heart muſt be a Divine Love, proceeding from a word expreſſing the Divine Fountain of all Perfection.

But I muſt draw towards an end not to abuſe your Patience; we have then learnt in my Firſt Part, to believe what we cannot underſtand, ſeeing that God would not be God, could he not reveal of himſelf more than we can comprehend. My Second Part has led us to the Fountain of all Amability, and pointed unto us the true Center of our Hearts. In my Third Part we have learn'd to imitate all three Perſons in tending to a perfect Unity by Charity; and each Perſon in their Proprieties; the Father in being Sincere, ſpeaking what we know, and in as few words as we can; the Son in ſeeing that our Words

Words proceed from Knowledge, not from Affection; from Reaſon, not from Paſſion: The Holy Ghoſt, in loving God only as our End, and all things elſe meerly in relation to him. There only now remains, that with the Tears of Penance, Acts of perfect Contrition, we waſh away whatever deformed the Sacred Image of the Trinity in our Souls, and beg Strength, Light and Grace to keep it entire for the future. *O Omnipotent Father, whoſe Power is without Limits, give us ſtrength to believe what we cannot underſtand, to love what our Senſes cannot reach, to keep thy Image in our Souls entire againſt the World, Fleſh and Devil, who endeavours to diſ-figure it. O Eternal Word! Increated Wiſdom, Illuminate our Souls with thy Divine Rays, that our Interiour and Exteriour Words may ſpeak according to Faith and Reaſon, prefere Eternity before Time, Heaven before Earth, the Creator before the Creature: O Holy Spirit, diffuſe thy Grace and Charity in our Souls, that*

that we may all in a perfect Unity be One, as the Father, Son and Holy Ghoſt are One; that appearing in the laſt dreadful Day of Doom, we may appear not ſeparated, but united with the Elect, and be received into Eternal Happineſs, as carrying clearly Imprinted in our Souls the Characteriſtical note of a Chriſtian, grateful to Heaven, terrible to Hell, beneficial to Earth, the Sign of the Holy Croſs, In the name of the Father, Son, and Holy Ghoſt. *Amen.*

F I N I S.

A Catalogue of Books Printed for *Henry Hills*, Printer to the King's moſt Excellent Majeſty, for his Houſhold and Chappel, 1686. And are to be Sold next door to his Houſe in *Black-fryers*, at *Richard Cheeſe*'s.

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